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REVIEWS

Das religiöse Leben in Amerika. Von WILHELM MÜLLER. Jena: Eugen Diederichs, 1911. Pp. 266.

From the day of Mathew Arnold until now the number of "impressions" concerning American life and American traits has been on the increase. School Director Müller gives us a series of impressions concerning the religious life of our national group similar to Henry Barge's Monograph, *La religion dans la société aux États Unis*. There is this difference between these two essays. Barge explains the functioning of American religious life as synonymous with ethical life, while to Müller ethical conduct seems to be a fruit of religious disposition. The little book does not aim to be either a history of religion in America or a scientific critique, but merely a subjective reaction on religious impressions in general, and their portrayal as they appear to the observer of German extraction.

In the first part of the treatise the author gives a rapid survey of religious life in New England under the headings "The Puritan (the Pilgrims, the Puritan theocracy, the end of the theocracy)," "Alienation between Church and Life, under the influence of Jonathan Edwards," "The Reaction Led by Benjamin Franklin," "Unitarianism as an Ethical Force," "Transcendentalism," and "Emerson." In the three chapters "From the religious life of the Middle States," the Quakers, Methodism, and Roman Catholicism are rapidly surveyed, while the chapter on "From the Religious Life of the Southern States" surveys the Protestant Episcopal church, and the rise of the followers of Alexander Campbell.

In the second part Doctor Müller traces the influence of the German immigrants of the late forties in a negative way. He affirms that in America, Judaism is working out its destiny as an ethical force. Of the new religious sects Mormanism, Spiritualism, New Thought, Dowieism, the Walt Whitman Cult, and the Comradeships of Mills seem to him especially worthy of mention. He is under the impression that the Society for Ethical Culture has about run its course of usefulness. A very sympathetic treatment is given to the work of the laity in America, under which chapter the author treats the Young Men's Christian Association, the Salvation Army, and the Societies of Christian Endeavor.

The reaction of this typical German schoolman on the matter of revivals may be of interest: "The German mind is offended by loud demonstrations, such as the painful sighs and groans of the penitents and the thundering hallelujah shouts of the converted. The relation of a man to his God is, moreover, such a personal, inner, and sacred thing, that an exhibition of it before others appears to him as a profanation, especially if he reminds himself of the saying of Jesus that the kingdom of heaven is within you. The difference of race must be borne in mind here. The Anglo-Saxon shows colder blood under ordinary circumstances, even when he is in danger, than does the German, but under extraordinary stimulation there appear in his case often violent emotional outbreaks, sometimes volcanic power. . . . It is utterly reprehensible, if individual revivalists abase their calling to the stratum of remunerative business. . . . Scientific research may have transformed our ideas concerning the world, society, and the interpretation of the Bible, but the needs of the human heart have remained the same. And in the new world these needs are religious in the case of thousands and thousands. Let modern positivism relegate religion into the rummage chamber of outlived world views, these multitudes yet believe that it has saving power. And if anyone brings it to them with the power of compelling conviction, he becomes to them a welcome herald of inner liberty."

The chapter on faith healing leads the author to the statement that the religious power or significance of the Emmanuel movement will function positively only in so far as the healing will lead the healed to a higher plane of ethical living. After a highly sympathetic survey of the question of the church and labor, Director Müller makes the dictum of the late Carroll D. Wright his own, in which that lamented author states that the solution of the great economic problems must be worked out along the line of scientific investigation, but can be worked out only by a practical application of religious principles. In his chapter on "Church Life in America" the author analyzes keenly the competitive sectarian scheme, and gives it as his conviction that the Inter-Church Federation will solve the problem.

The hope of the American world is summed up in the chapter on "Religious Liberalism" in this fashion: "Surveying the mountain peaks of historical development in America, . . . the religious liberal . . . connects the fulfilment of his expectations with the appearance of a far-seeing thinker who enters the arena of life in the possession of the wisdom of the past, with clear understanding of the needs of the present, and with a warm heart for their longings. . . . In this strife he would

have to be the creative spirit, who would find new forms of expression for the religious feeling and thinking of these seekers after truth, who are illumined by the dawn of the morrow of the future, and these forms of expression would have to be comprehensible, significant, and commanding reverence to the wise and the foolish alike."

The concluding chapter is devoted to a prophecy as to the religion of the future: "The coming religion will need less a theological system, a definite ritual or an ecclesiastical organization, than it will need a life in the veneration of God, in striving after inner truth and purity, in enthusiasm for everything good, in strife against everything bad, and in unceasing endeavor to work sacrificially and unceasingly toward the self-realization of the individual in society."

Withal, Director Müller is giving us a picture of ourselves, a nation in the making, in which he sees through German optics, darkly, the truth, that some of us have been seeing more or less clearly for some time, that the religion which will function in contemporaneous life is not a religion of Shibboleths, nor a religion of provincial sectarianism, nor an asseveration of distinction of policy in things ecclesiastic, but a religion of spirit, revealing itself to spirit, and issuing in righteousness, until the nations of the world shall come to see that righteousness exalteth a nation, and that that nation is blessed whose God is Jehovah.

HUGO P. J. SELINGER

UNIVERSITY OF PUGET SOUND

Women in the Bookbinding Trade. By MARY VAN KLEEK. New York: Survey Associates, Inc., 1913. Pp. xx+270. \$1.50.

This book is the first published of the peculiarly timely investigations of the newly organized Committee on Women's Work of the Russell Sage Foundation. As pointed out in the introduction by its chairman, Professor Henry W. Seager, the number of women in industry is rapidly increasing, the conditions under which they work threaten social deterioration, and our courts are now fully committed to the policy of recognizing them as a class in need of special protection. Social workers who have followed the recent efforts of our state legislators to give expression to an increased public sensitiveness about the treatment of women workers would be glad to have the lawmakers learn a lesson from the plans of this committee. Hasty efforts to enact laws based on no more accurate information than that collected in sensational and haphazard investigations of untrained legislators are likely to result in a serious setback to